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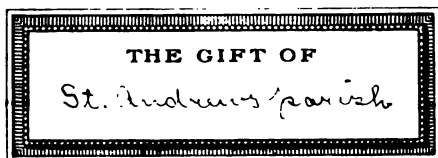
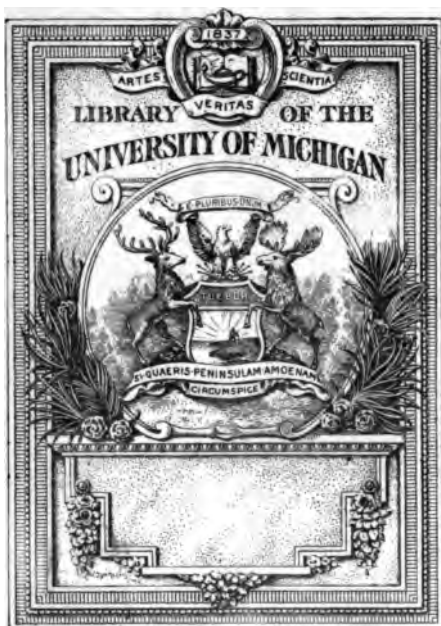
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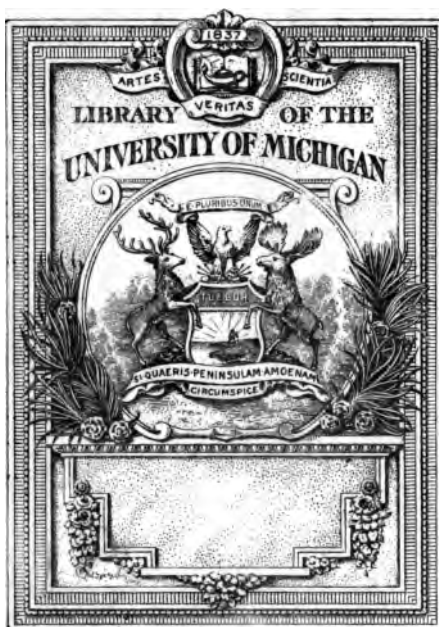
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BALDWIN LECTURES



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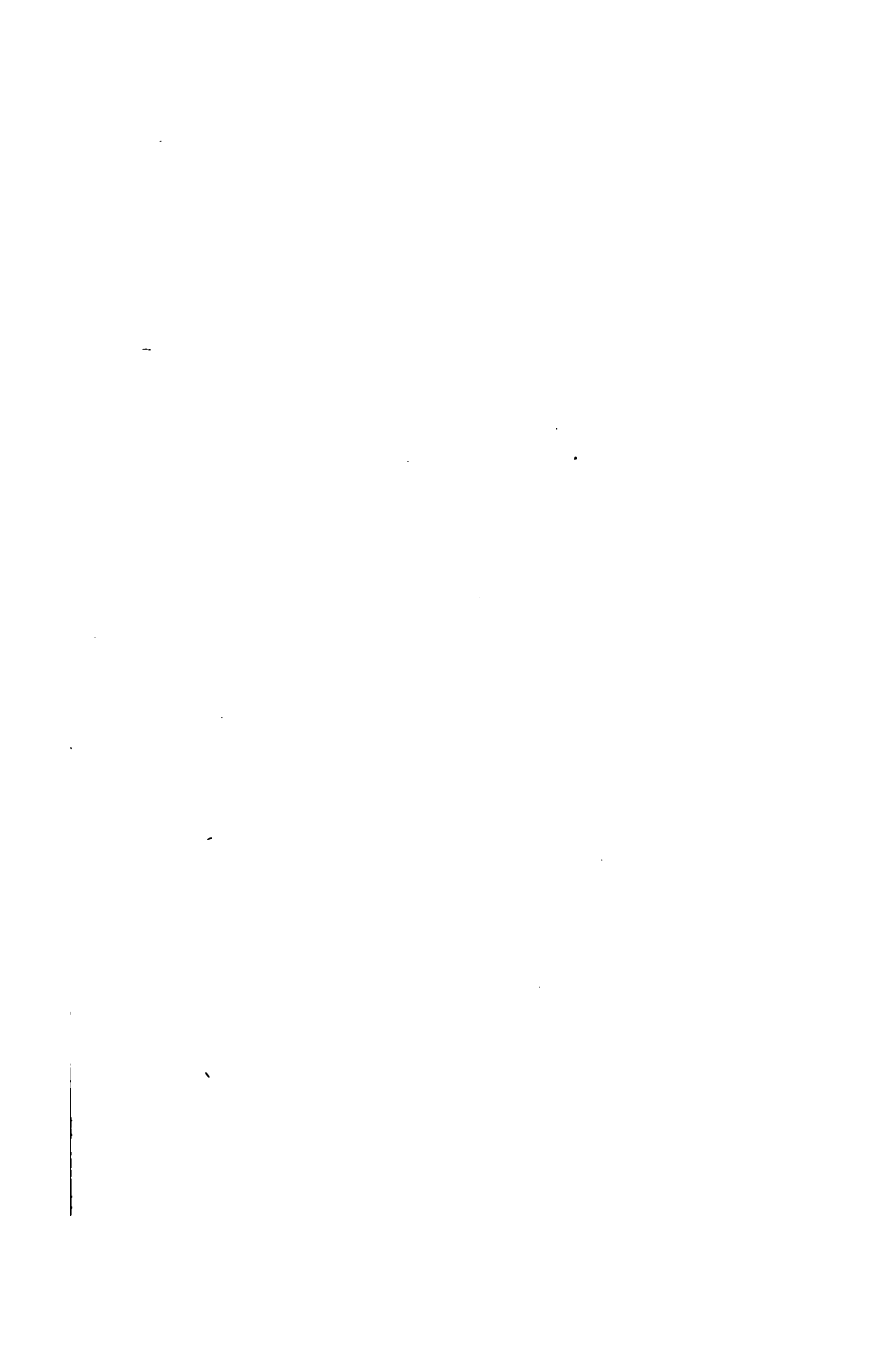
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BALDWIN LECTURES
for
1904-1905



Delivered at Ann Arbor, Michigan
under the direction of
THE HARRIS MEMORIAL TRUST



Extract From the Deed of Trust

IN ACCORDANCE WITH THE PROVISIONS OF
WHICH THE BALDWIN LECTURES
WERE INSTITUTED -

"This Instrument, made and executed between Samuel Smith Harris, Bishop of the Protestant Episcopal Church in the Diocese of Michigan, of the City of Detroit, Wayne County, Michigan, as party of the first part, and Henry P. Baldwin, Alonzo B. Palmer, Henry A. Hayden, Sidney D. Miller, and Henry P. Baldwin, 2d, of the State of Michigan, Trustees under the trust created by this instrument, as parties of the second part, witnesseth as follows :

"In the year of Our Lord one thousand eight hundred and eighty-five, the said party of the first part, moved by the importance of bringing all practicable Christian influences to bear upon the great body of students annually assembled at the University of Michigan, undertook to promote and set in operation a plan of Christian work at said University, and collected contributions for that purpose, of which plan the following outline is here given, that is to say :

"1. To erect a building or hall near the

University, in which there should be cheerful parlors, a well-equipped reading-room, and a lecture-room, where the lectures hereinafter mentioned might be given;

"2. To endow a lectureship similar to the Bampton Lectureship in England, for the establishment and defence of Christian truth; the lectures on such foundation to be delivered annually at Ann Arbor by a learned clergyman or other communicant of the Protestant Episcopal Church, to be chosen as hereinafter provided, such lectures to be not less than six nor more than eight in number, and to be published in book form before the income of the fund shall be paid to the lecturer;

"3. To endow two other lectureships, one on Biblical Literature and Learning, and the other on Christian Evidences, the object of such lectureships to be to provide for all the students who may be willing to avail themselves of them a complete course of instruction in sacred learning, and in the philosophy of right thinking and right living, without which no education can justly be considered complete;

"4. To organize a society, to be composed of the students in all classes and departments of the University who may be members of or attached to the Protestant Episcopal Church, of which society the Bishop of the Diocese, the Rector, Wardens, and Vestrymen of St. An-

drew's Parish, and all the Professors of the University who are communicants of the Protestant Episcopal Church should be members *ex-officio*, which society should have the care and management of the reading-room and lecture-room of the hall, and of all exercises or employments carried on therein, and should moreover annually elect each of the lecturers hereinbefore mentioned, upon the nomination of the Bishop of the Diocese.

"In pursuance of the said plan, the said society of students and others has been duly organized under the name of the 'Hobart Guild of the University of Michigan;' the hall above mentioned has been builded and called 'Hobart Hall;' and Mr. Henry P. Baldwin of Detroit, Michigan, and Sibyl A. Baldwin, his wife, have given to the said party of the first part the sum of ten thousand dollars for the endowment and support of the lectureship first hereinbefore mentioned.

"Now, therefore, I, the said Samuel Smith Harris, Bishop as aforesaid, do hereby give, grant, and transfer to the said Henry P. Baldwin, Alonzo B. Palmer, Henry A. Hayden, Sidney D. Miller, and Henry P. Baldwin, 2d, Trustees as aforesaid, the said sum of ten thousand dollars to be invested in good and safe interest-bearing securities, the net income thereof to be paid and applied from time to time as

hereinafter provided, the said sum and the income thereof to be held in trust for the following uses :

"1. The said fund shall be known as the Endowment Fund of the Baldwin Lectures.

"2. There shall be chosen annually by the Hobart Guild of the University of Michigan, upon the nomination of the Bishop of Michigan, a learned clergyman or other communicant of the Protestant Episcopal Church, to deliver at Ann Arbor and under the auspices of the said Hobart Guild, between the Feast of St. Michael and All Angels and the Feast of St. Thomas, in each year, not less than six nor more than eight lectures, for the Establishment and Defence of Christian Truth, the said lectures to be published in book form by Easter of the following year, and to be entitled 'The Baldwin lectures;' and there shall be paid to the said lecturer the income of the said endowment fund, upon the delivery of fifty copies of said lectures to the said Trustees or their successors; the said printed volumes to contain, as an extract from this instrument, or in condensed form, a statement of the object and conditions of this trust."

In the month of July, A. D. 1901, the Trustees in whose hands the administration of this trust reposed, received a communication from the family of Governor Baldwin and the

Trustees of his estate, requesting that, instead of the course of lectures as prescribed, some other method should be adopted which in the discretion of the Trustees would more faithfully carry into effect the intent and purpose of the donors. This intent, as stated by the deed of gift, is to bring to bear "all practicable Christian influences upon the great body of students annually assembled at the University."

In this communication it was suggested also that courses of sermons by different preachers should be tried as an experimental change. In accordance with this suggestion, the present course was arranged and delivered with marked success.

U. of M.

Mr. U

EXPLANATORY

As shown by the foregoing pages,
these lecture sermons are a departure
from the original plan. The publication
is made under our direction solely.

TRUSTEES OF HARRIS MEMORIAL
TRUST

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Spirit.

"God is spirit: and they that worship him must worship him in spirit and in truth."—St. John IV:24.

These words hold high place among the great classic utterances of the Gospel. Perhaps no single saying of Jesus Christ, recorded in Scripture, more perfectly expresses the unique character of His message. A whole philosophy of religion lies enwrapped in words so direct and simple that they have burned themselves into the popular mind. The child repeats them with the child's ready response to self-evident truth; yet the profoundest theologian can never fathom their infinite depth, nor can the saint exhaust their perennial power of inspiration.

But before we enter upon the more direct study of these words of Jesus Christ, let us pause, for a moment, and consider the context in which they occur in St. John's Gospel. That context may suggest valuable lessons concerning the revelation of divine truth in general, concerning the conditions under which we are to expect a life-giving message from God.

Our Lord is conversing with a woman whom He has met casually on a journey through

Samaria. I need not repeat in detail the familiar story; we have all of us known it from childhood. The vividness of St. John's narrative makes quick appeal to the imagination. We see the dusty road along which Jesus Christ has been traveling, the well-side where He has sat down to rest, the woman coming forth to draw water. The conversation which arises is a very natural one, and gradually it turns to deeper themes as earthly thirst suggests the soul's thirst for God. And then, as the woman dully argues concerning questions of provincial privilege, suddenly this great proclamation of the fundamental principle of the spiritual life falls from the lips of Jesus Christ; "God is spirit: and they that worship him must worship him in spirit and in truth." It is a principle strangely revolutionary in view of the world-old religious practice of mankind. The words herald a heavenly mystery. Yet they are spoken quietly, in simple fashion, as though any man must needs accept them. No thronging multitudes surround Him, no great crisis in His ministry prompts Him to utterance. The words flash forth, in all their bewildering plentitude of meaning, amidst common things, in a work-a-day world, during converse with a humble woman occupied in her daily task.

I can but think that this is strikingly typical of the way in which God commonly deals with men in revealing divine truth. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one

that is born of the Spirit." Truth, the highest and holiest truth, encompasses us on every side. It whispers its message in the homely language of earth's ordinary events. *Life* is the sphere of its revelations. If we conceive it as lying remote and abstract, accessible only to strenuous intellectual effort, we are blind to its nature. Spiritual truth is not the reward of philosophical or theological speculation, useful and necessary though this may be. It is not preeminently the possession of the learned and the clever. Behind intellect lies the *man*. Truth makes its appeal to the feeling and the will as well as to the mind. Not at some crisis of prolonged thought, when every faculty is tense with expectation, are we to look for the vision. Indeed, we are generally poor judges of what the critical moments of life really are. Common, every-day experience, its intuitions, its instincts, its emotions are more sacred than we have been wont to think. And while we laboriously search the heavens for truth, truth is pressing us close in the course of our most prosaic round of duty.

It follows that simplicity of character is the supreme requisite for receiving the divine revelation. The elements entering into this moral ingenuousness are not difficult to define, though they rarely receive the attention that they deserve.

A straightforward desire to know the truth lies at the foundation of such a character. At first sight this may seem an almost universal virtue; who but thinks of himself as eager to

know the truth? Yet thousandfold temptations beset this honest impulse. Prejudice and self-interest are constantly obtruding themselves, and always threaten a sincere intention. What we should like to have true is our aim, far oftener than the truth itself. Truth in its integrity might prove awful as well as beautiful, it might ruthlessly invade cherished plans and shatter our dearest idols.

Again, simplicity of character involves humility. Truth is mighty and we are small and weak. If our egotism has grown apace so that, even in the presence of truth, we think of it as that which we possess, rather than as something which possesses us, we shall hardly push far into a knowledge of its mysteries. It is a very little and fragmentary truth which is patient of being counted among a man's personal possessions; the wider sweep of truth carries all before it, we belong to it, not it to us. "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

Am I wrong in thinking also that this same simplicity will manifest itself, in the ordinary human relations of life, in utter directness and honesty as between man and man? Indirections, subtleties of motive, complicated modes of intercourse are foreign to such character.

And the whole life, moreover, will be controlled by one clean-cut, predominant purpose. Distraction, due to pursuing now one aim and now another, half the heart pledged to God and half to self, entails confusion of spirit. In the

murky atmosphere of uncertainty thus generated the true light cannot shine.

Surely this is in part, at least, our Lord's meaning when He says: "Except ye become as little children ye shall not enter into the kingdom of heaven."

But if we are, indeed, men of childlike heart, then as we go on our way, doing the daily task, we may hope to meet Jesus Christ and hear a heavenly message; and hearing, we shall understand. The truth contained in the text, is not a dictum of the schools, nor is it a mere theological proposition, it is an interpretation of life. This fact will condition our whole method of approach, and determine the mood in which we hearken.

In His conversation with the woman of Samaria, our Lord was brought face to face with the crude religionism which has always prevailed among the mass of men. Religious privilege, in its most exclusive form, was boasting itself in the presence of the Eternal Truth. "Our fathers worshipped in this mountain," thus was the barrier raised against the access of Light and Life. On the one side stood the Jew, on the other, the Samaritan, each claiming God as his own, and ruling out the other with jealous zeal. The words of Christ were, first of all, a mighty negative to this poverty-stricken provincialism. "God is Spirit,"—hence He can be confined within no man-made limits. He is above all, and through all, and in all. No doctrinal definitions, however subtle, will suffice,—God in the fullness of His life escapes beyond them. He refuses

to be bound by any sectarian theory, as though He must needs work in one exclusive channel. "Spirit,"—the whole world of petty human standards fades into the limbo of insignificance. This mountain, nay, Jerusalem itself, cannot confine spirit. Above dogma, above ritual and temple, infinitely above and beyond them, abides God Almighty. Dogma at best, speaks with stammering tongue. Ritual and temple-service are but remote symbols of a worship which, in its essence, passes beyond all forms into the Presence-chamber of God.

And yet, just here, we feel the tug of the bond which holds us to earth because we are men; and the restraint is wholesome. It were easy to be swept hopelessly from all moorings by the very truth which is purposed to make life sound and sane. Christ's words have, as a matter of fact, been perverted in this way. A false mysticism has sought, under the guise of furthering spiritual interests, to invalidate the whole historic development of the Church. We are men, body and spirit, holding of earth as well as heaven; and Jesus Christ never forgot this in his appeal. The Gospel not only leads to the mountain-top of vision, it is also level with common sense. When we worship God in spirit and in truth, we still worship Him in the body as men.

We are bound, for the truth's sake, to search for that definition which shall most adequately safeguard it from the vagaries of ignorance,—and, when we have found such definition, to hold by it loyally. The great body of Catholic doctrine, wrought out in defending the integ-

rity of the Gospel against the unbridled speculations of men, is such a definition. Not that the doctrine compasses God, but it does show those lines within which we can most safely think concerning the unfathomable mysteries of His self-revelation in Jesus Christ. And so it is with Catholic discipline. Who shall confine the spirit within bonds of rule? Yet rule, justly apprehended and reasonably used, is the path of the spirit's enfranchisement. Not when we cast rule to the winds, but when we submit to rule, does the spirit of man learn the primary lesson of self-command, which alone enables it to go forth on its high enterprise of seeking God.

Outraged human nature takes strange revenges. If we attempt to do away utterly with form in our religious life, we tend to fall into the deadliest formalism. Thought, without the word to give it body, may seem at first to hover on the edge of vast discoveries in the realm of truth, but ere long it passes into empty reverie, or worse still, blunders into the bog of mere pathological experiences. So worship without ritual or discipline may at first seem freedom, but it almost inevitably issues in the vacuousness of individual eccentricity. The history of Quakerism affords striking illustration of this. But most of us need not go beyond our own experience to be convinced of the danger.

Truly, our Lord's words call to us in trumpet-tones to look well to the spiritual character of our worship. They convict us of puerile misconceptions concerning God. They hush

us with awe and reverence as we approach Him Whom the heaven of heavens cannot contain, much less any house of our building. But, practically, they incite us to constructive, not destructive, effort. Our words and our work shall grow more, not less, definite, as we fill the form fuller and fuller of spirit, redeeming it from barren emptiness to the service of the living God.

"God is spirit:"—have we any clear idea of what we mean by *spirit*? There are many influences in these days making against us when we try fairly and justly to grasp the conception.

We have, first of all, to face the bias given to popular thought by the great naturalistic movement of the last century. There should be no antagonism between the conclusions of science and the legitimate demands of religion. All facts are sacred, for the world is God's. But the mood generated by the scientific and critical temper is undoubtedly often inimical to faith. Reason seeks logical clearness, it insists on demonstration, it refuses allegiance to facts which appeal ultimately to other faculties than the understanding. Hence the habit of regarding things of the spirit as of doubtful value and ambiguous import. To naturalism, the facts of the material world appear in a totally different light. They are straightforward, clear, substantial; they lend themselves to investigation; they can be defined and understood; they constitute the substance of real knowledge. Beyond them, may lie forces which we cannot at present perceive, but of these we can know

nothing with certainty. Men's guesses in this region are interesting, but only as illustrative of the fertility of the human imagination, not as offering anything intrinsically useful and valuable. In this dim No-man's Land fancy has always run riot,—from the crude superstitions of primitive savagery, to the subtle speculations of the philosopher and the spiritual intuitions of the saint. Call it the realm of spirit, if you will, but at best it is a treacherous country of shadows and pitfalls, where the light of assured truth fades away into the darkness of the vast unknown. Dreamers and mystics may disport themselves there if they account it profitable, but hard-headed men are occupied with affairs more pertinent to the pressing interests of practical life. As a famous physician once said to me, with a quizzical smile, "You theologians have a great advantage over all other thinkers, you are not hampered in your theories by such prosaic things as facts." Spirit, under this interpretation, is anything that the caprice of the individual may choose to make it, and the conception must needs be as vague as it is arbitrary.

This, however, is but half the story. The issues of the spiritual life are further complicated by a movement of comparatively recent origin, which has hardly as yet won for itself scientific recognition, but which promises to be of momentous significance. Many phenomena which used to be classed among manifestations of spirit, and as such scouted by the scientific mind, are now being brought within the field of more rigorous research. The whole

subject is still involved in the obscurity of tentative experiment. But strange powers of the human mind, transcending those of the ordinary conscious life, are coming to the front. Whatever may be the final judgment passed on the value of current speculation in these matters, no one can read, for instance, a book like that of the late Frederic W. H. Myers, on *Personality*, without being profoundly impressed with the seriousness of the problem that has been raised. Meanwhile, how fares it with the spirit? If, of old, spirit was relegated to the realm of fancy, was esteemed the mere baseless fabric of a dream, we now run the risk of confounding it with pathological experience, and putting it on a level with the bizarre experiments of hypnotism. Mr. Myers may himself struggle against this conclusion. Popular inference may be due to confusion of thought and over-hasty generalization. But who shall deny that danger is in the air? When psychology shall have satisfactorily coordinated the widely-varying phenomena of Christian Science and miracle-working shrines, of spirit rappings and ghostly apparitions, of saintly ecstasies and prophetic visions,—it is but a step further to include faith and all its spiritual affirmations in the same category. And when this final synthesis has been made, we shall have spirit regarded as an aberrant function of the brain, most reasonably studied in the medical class-room or the psychological laboratory. I would not be misunderstood as casting slight on a most interesting and suggestive line of investigation. It may be lead-

ing us to great and valuable discoveries concerning man's complex nature. I only wish to call attention to the difficulty which besets us, in these latter days, when we approach the question: What is meant by spirit?

And then we have always to meet that old foe of the truth, the sentimental construction put upon spirituality. This grounds itself in no scientific theory, it is dignified by no speculative justification, it is simply a vulgar error, and nothing more. The notion has been widespread and persistent, that spirituality and emotional intensity are if not identical, at least closely akin. Fatuous as this blunder is, its results are serious. Feeling is as legitimate and as important a factor in human nature as thought or will; but to confound spirituality and religious emotion is to open the door to every abuse. The strong man knows that he must curb and chasten his emotion, or it will sap the virility of his character. Hence spirituality is hardly an ideal which he sets before himself. He leaves such fervours to those in whom aesthetic susceptibility predominates, and for his own part applies himself to exercises better fitted to the sterner and more serious issues of life. And again, spirit is blurred by misunderstanding; it becomes a remote, unreal, phantasmal thing, instead of the living centre of the truth.

How then shall we define spirit, so that the truth that "God is spirit," may drive home to our conscience with inspiration and power? There is but one resource left us, namely, to look into our own hearts and try to discover

there some secret of the inner life which shall help us to such definition. We cannot soar into the heavens, seeking, in a *priori* fashion to seize a conception of spirit which shall fit God. We are the sons of God, made in His image; Jesus Christ, the Son of man, is the express image of his Person. Indeed, unless man's nature be in its innermost essence spiritual, we can never hope to know God, Who is spirit.

And when we thus look within, and try to lay hold of that element in our life which lies at the very centre of personality, what is there that answers better to the demand than the will firmly fixed to the right?

We cannot hope to frame a succinct definition, in perfectly adequate terms, of so mighty a conception as spirit. We can only approach a definition indirectly, feel after it, if haply we may find it, build it up little by little by way of hint and suggestion. One would not, of course, claim that "the righteous will" can serve as complete definition. But more and more the will has come to be recognized as the central principle of self-conscious personality. Here is the force which through choice builds up character; in the will lies the basis of moral responsibility; it is the will which, in the last resort, makes or mars manhood; it exercises a kind of creative power, delegated by God to the creature, moulding life according to its mandate. Here, then, in the innermost sanctuary of our own nature, we come upon the trace of spirit. We dare not project the human will in its indeterminateness and its imperfection upon God. God's Will is at one with the

eternal Wisdom, thought and act with Him are coincident. But God is spirit in that He, the eternal Righteousness, makes Himself manifest in all His works. Spirit, instead of being vague and far away, a dream of the poetic fancy, is the most definite and the most intimate of life's experiences. The whole creation of God is full of spirit,—for immediately behind, nay, in and through all things, is the all-holy Will of the eternal God, creating and sustaining. Would we have share in that spirit; would we hold intimate converse with God Who is spirit, we have but to conform our will to His. For then God's Will becomes our will, we dwell in Him and He in us.

God's Will is Love. This was the burden of the whole message of Jesus Christ. He it was who first assured us that the deepest longing of the human heart meets its satisfaction,—that behind all the suffering, the confusion, the mystery of life is Love. Hence it follows that if our will is to be perfectly conformed to God's Will, we, too, must love as He loves. The most wonderful exercise of the human will is when it goes forth and merges its own life in the life of another, voluntarily loses self to find self, realizes itself in the loved one through the perfect sympathy of sacrifice.

Hence, spirituality is no esoteric discipline for a few men endowed with exceptional sensibility. It is no ecstatic habit far-removed from ordinary life and its doings. It cannot be left on one side by the mass of men as unpractical and of little interest. It is an essential of true manhood, it means the largest self-

realization ; it is taking possession of our heritage as sons of God. Spirituality will not reveal itself in strange aberrations of conduct, it will sweetly order common life so that it becomes beautiful as Christ's life was beautiful.

Have you ever asked yourself why it is that the character of Jesus Christ stands out on the page of history so clear-cut, vivid, life-like, while the veil of the years obscures for us other men? He lived long ago, yet is of to-day ; we know Him better than we know our contemporaries. We have but fragmentary memoirs, all His recorded sayings could be put into a thin pamphlet of a few pages. What other teacher that ever lived, what philosopher who hoped to be clearly remembered in after ages, could have entrusted his doctrine to so scant a memorial? Yet Jesus Christ has so impressed His Personality on the world that the brief record of a three years' ministry outshines in convincing power all that is known of all other saints and sages. What explanation is there save that His words are spirit and truth? Because in Him spirit had free play,—because He was the one perfect embodiment of spirit, the one truly spiritual Man, we have this incomparable achievement.

And so with us. Would we avoid futility, would we impress ourselves on men, do we long to do a stroke of work that shall last, and partake in some measure of the stability of God's work, we must follow in the footsteps of Jesus Christ. Spirituality is the only source of effectiveness. Spirituality alone can trans-

port us from the world of shadows into that of reality, it alone can awake us from dreams to a knowledge of the truth.

God seeks those to worship Him who worship in spirit and in truth. Worship is a definite attitude and act of the soul. Do not misread the emphasis which has been laid on the good will exercised in the common duties of life, as though this released man, in any measure, from the obligation of formulated prayer and praise. If we are ever tempted to doubt of the necessity of these outward symbols, when the spirit has become truly enfranchised, surely it will recall us to saner mood when we consider the precept and practice of our Master. Jesus Christ's whole life was one perpetual prayer, His every word and deed a service of praise; yet He withdrew to the mountain and the wilderness for long nights of personal communion with God, and He prepared for every critical event of His ministry by prayer,—he taught His disciples, moreover, to ask the Father for daily bread.

So when the spirit has taken possession of us we shall not only live the life of the spirit, but we shall find ourselves walking humbly in the Church's ways. The ordered discipline of her worship will grow dearer to us. We shall put ourselves to school that we may learn how to pray; for the task is no light one, this of offering to God the sacrifice of our lips, alone on the mountain, or in the congregation of his saints.

The background, nay, the very basis of all prayer and praise, is the good will perfected in love. Without this, prayer and praise are but

empty words, a mockery in place of reasonable service, for "God is spirit: and they that worship him must worship him in spirit and in truth." And then, from this foundation of holy character, the spirit within us reflecting the glory of God, Who is spirit, we shall go on and up to the heights of fellowship, sweet and intimate converse as of friend with friend, in prayer and sacrament. Receiving of His Spirit, we worship Him in spirit and in truth



The Present Opportunity of the Christian Ministry.

"Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—Matt. IX: 37, 38.

I understand the conditions of these sermons upon the Baldwin foundation to be, that they shall be addressed to students of the University who may happen to attend the services, and that in form and substance they shall be subordinated to the interest and profit, if possible, of said students.

Of course, the great theme is the gospel of our Lord Jesus Christ, the necessity of men for the gospel, and man's adaptation to the religion of Christ; but you will pardon me, perhaps, to-night, if I address myself only to the gentlemen of the University, and if I reverse the point of view and speak of the need of Christianity for young men to preach the gospel, and the singular opportunity of the preacher in this coming generation in this land.

Speaking then, to Christians, I assume of course the three great fundamentals, the being

of God, the spiritual nature of man, and revelation. The unbeliever is prepared to dispute them all, but he will agree with you that, if they be accepted, they are of wonderful importance and of wide reach; for, to adopt the language of Germany, one who believes these things has a new *world-view*, all things visible and invisible, things material and spiritual, things cosmic and rational, things national and individual—the whole intellectual and spiritual kingdom undergoes a change to a man who believes such things, and is unified and harmonized and organized and ordered on the word of God. On the other hand, evolution has meaning, and history has progressed, and man has the strength of an eternal hope; and finally there comes, farther than believing, a divine and authoritative rule of life.

Another thing will be conceded, and that is, that from the intellectual standpoint,—viewed merely as a system, Christianity has a vast advantage over every competitor. It is true, that the agnostic nowadays has almost found God, and that he can organize and unify nature even as we; but his description of man's nature is an insult to his intellect and an outrage to his soul. And it is true, that the deist can unify nature; but he has no objective certitude of his subjective faith, and no divine or certain rule of action or basis of hope.

Now it follows that men and women who believe these things, in proportion as they believe them, are moved to proclaim their faith to their fellow-men. It is a law of truth. Truth can no more be held and not taught, than, as we are informed, a gas can help its expansion in all direc-

tions, or molecules can combine without reference to their mathematical proportions. I speak of the law of the propagation of truth, not that is, a thing that concerns Christianity alone; it is just as true of heathenism, and of art and science as of religion, that a man who believes must preach; and therefore every Christian man and every woman is in so far a missionary. But God calls some men to give their whole lives to the propagation of the faith.

They are needed in all ages. The student of comparative religion knows that the gospel makes the preacher a distinct organ of Christianity. Preachers are needed in all ages; they are specially needed to-day. For times differ; the times of Washington were very different from those of Lincoln, and Lincoln's times were very different from those of Cleveland, and Cleveland's times were vastly different from your own. You go to the old Holland cities to-day and you will find the wharves still crowded with vessels of every rig, four, five, six, seven, eight deep; and you will find the quays full of merchandise and thronged with life and odorous with the spices of Java or the reek of the fishing smack that passes its days in the fogs of Iceland or in the Arctic Ocean. You go along their canals, and there rises the old mansion of the merchant prince, and from the upper story still projects the solid beam that held the crane from which swung his precious bales; but there are no more fleets, that sail with insolent broomstick at the masthead to tell of the way they swept England as the scum of the water from the nar-

row seas. Holland is Holland still; there is the country, there are the men, there is a life to be lived, there is a probation to be passed, there is a judgment to be awaited but life is different in its outward form and kind.

We are come upon peculiar days. I suppose you would agree that the great characteristic of our times is their extraordinary vitality, their buoyant and joyous life. For a man of health, and a man who has the bare necessities of life, life must be a joy. Especially, I suppose you think you feel this peculiarity here in this middle west, with all its marvelous resources in your own state, with its hidden ores, its saline springs and its great seacoast and its passing fleets, so great that I am told that ten years ago the tonnage was greater than that of London or the greatest port in all the world. And I suppose you are a little younger than other people; you are a very little; with all the traditional advantages of the past, but its conventionalities are not laid upon you, you are not shackled or bound with forms. Your future is before you for whatever work you select, and every man certainly expects to be a man, expects to cut a road in some new and untried field—God give you grace for your work, God give you good luck. We in the east, a little older than you, in our great sea-bound towns, we, too, feel the call of this mighty modern life. From year to year the harbor is filled with ships flying every flag under heaven. Our great buildings,—you have none here—have their tops almost in the clouds and their shadow all over the streets. Five and twenty millions of wealth, I am told,

are housed in some of them. The people pour out of the great hives at the noon hour until traffic in the broadest streets we have is almost stopped. Every morning as we go out we hear of some new philanthropy, of some great calamity, or the story of some great villainy, or of some great personage who has come to town, or some other wonderful thing has occurred—so rapid is the panorama of life. A man is dull, it seems to me, who cannot and must not feel the pulse of this life as it exists.

But does it seem to you, perhaps there is a shadow lacking, to make a true picture? I am not speaking now to young men of the sorrows, the sicknesses, the pains and the sufferings and disappointments and evil of their fellow-men; they will find all those soon enough. Yet from your standpoint, and it ought to be your standpoint, of hope, of boundless hope, is there any shadow in the picture? You are students. Is there any chance that all this wonderful material expansion shall be at the cost of the higher life? Look at it merely from the intellectual life, is there any truth in what Europe says to you, that you have forgotten the road of the arts and the joy of letters? Is there any truth in it, when foreigners tell us that even our science, even our science, is crassly utilitarian? We hardly give ourselves to seek for truth, as truth, unless we can put upon it the dollar mark. Is there any danger that this great material expansion shall cause the loss of the ideals of conscience and our standards be lowered? Is there any truth in what a man said to me the other day in all earnestness,

"I am afraid, I am afraid that what Christ calls honesty is not possible in business; and as for religion it has nothing to do with politics?" Is there any truth in these things? And if they be true in any measure is it of concern to us as men, as citizens? Is it of concern that God is forgotten by multitudes of men; not because we are an irreligious people, very far from it, we have a strong moral fibre in us yet, we are religiously disposed; but we have not time, and we forget. Would it be no joy to you to reclaim for God, to win back to more excellent things such men and women, of whom Tacitus would have said, "That man was capable of empire if he had not been an emperor"? To win back one of these great minds and great natures to God—so capable of Godliness—that they may be a help to the world and to the people of their age, is it not worth a man's life?

Now, material expansion is only one symptom of a very complex situation. Always there goes with it growth in luxury, which is a deadening, which is a deteriorating, which is a softening, of the moral fibre. There cannot be any strong moral fibre where one is so occupied with purple and fine linen, and when he fares sumptuously every day. And there is springing up in the land,—again I quote Tacitus,—there is springing up in the land a set of baleful idlers, men and women who had their prototypes in the old Latin's time, men who frequented the forums, the baths and temples all day long looking for some new interest. If there were a funeral they would attend it, though they had never heard the man's name who was being buried; or they went to the wedding of

some much-married woman; or they went to the court to attend a great lawsuit; and they came home tired and disgusted with men and things, to do the same the next day. But of all such matters one has no time to speak, nor is it worth our breath.

I want to pass to another characteristic of our age which I think is of great importance. I have an idea that my children and grandchildren will see days such as their fathers never saw in this land. The generation passing off the stage, to which I belong, was a great generation and it saw great events. It lived through a stupendous war before you gentlemen were born. It saw more than a million men embattled one against another; and he who goes along this northern border into some lonely cemetery in a little hamlet will find there the soldier grave, the symbol of sorrow and the tears and the poverty and the misery—the price that even the conqueror pays in war. And we have lived, too, through another war whose contrast is almost risible. Four years and a half and a nation embattled and a half nation destroyed; and three months, I think it was, and perhaps two hundred thousand men under arms, and a poor adversary with no more chance than a pigmy who should stand up against a trained pugilist in the ring. I don't know that we are specially proud of the last war. Don't misunderstand me, I have no doubt that it was all right; don't misunderstand me, not that my opinion makes any difference, though I would rather have myself understood; but I am not specially proud about that war, you know. I

don't think to have beaten those poor wretches was anything remarkable—yet if the first war made a nation, the other made a world-power, with consequences which are momentous.

Now look at the situation. I don't know whether because you live so near the northern border you more appreciate your neighbors or more despise them; either would be possible for human nature under the circumstances. But it is a great people that is growing up to the north, and part of a great empire. Its resources are, I suppose, beyond any measure, and they don't begin to have been touched as yet. It is true that the pusillanimity of Tyler and Webster did not give Canada an ice-free port on the coast of Maine; and it is also true that the weakness of those so-called statesmen did not give her all the mouth of the Columbia River; and we have the advantage in so far; but Canada is coming to be a great people, and she will have to be reckoned with as time goes on.

You are opening up Mexico with your railroads; they are your railroads, you know; that is one of the dangers. The first time there is any trouble down there, as in Venezuela, we shall be drawn into it and perhaps to our cost. But at any rate there is the great empire of Mexico, with your railroads and your capital and your people; under an iron but a very wise despotism, consolidated into a power. You will not walk over Mexico again as you did in 1848 with a few thousand men.

You are building up your navy. Well, you inland people ought to build it up, it ought to grow and be big, and it is going to grow, and

you will help it ; it makes no difference whether you want to or not, it is going to happen. And you are fortifying all the coast at the expenditure of millions of dollars, that your navy may be footloose to sail the seas. You are building a great canal. Well, never mind the morals of it, I suppose they are all right, they look a little bit doubtful, but you are on the winning side. You are extending your Monroe doctrine until you are going to police the whole of South America. You are entering into the counsels of Europe and you are instructing the powers that they shall not yet divide China—not yet. And everybody envies you, now, since you have got the Philippines. And the wisest men here at home say that nobody who has good, sound sense, nobody, unless he be a little hysterical, will have any fear of the yellow peril. But take 100,000,000 Chinamen and arm and drill them. What is your reading of history, if you have no idea of a yellow peril; when invasions have always come from the great pressure of population and the forces of hunger and might in the east against a degenerate west. You may talk about your Monroe doctrine; do you suppose that the yellow men are going to permit you to shut them out of this land of promise without having something to say about it? Don't you know they are swarming like ants everywhere? They are half the population of Singapore and are in Batavia and are going into Australia and into all the islands of the sea. I should not be surprised if my grandchildren were to find that the danger to the Monroe doctrine

was not at all from Germany but from China.

You have been very good to listen, and now perhaps you begin to ask what have we to do with these things and what have they to do with the theme of the Christian ministry? Well, directly, nothing at all, but substantially, everything, because all the moral principles that lie behind the happiness of men are the charge of the ministers of Jesus Christ. To them is committed the charge of the public conscience. They may not be able to guide it; perhaps they are not fit; or conscience may be dead. That has happened in the course of the world. Yet to them is committed the duty of guiding the public conscience of their nation. They should tell men for one thing that honesty is national strength and existence, and that these poor, miserable Spaniards, if they had not been thieves and stolen the money that should have bought powder might have been able to shoot at Manila. They had eaten up the money that belonged to the state for powder. And they will tell you that Kuropatkin's feet are shackled because of the corruption which honeycombs all Russia. They will tell you more than that; they will tell you what a great man said, that God who is merciful to the individual is merciless in history. The individual he treats as a father; but in history he deals as the judge of all the earth. And they will say to you, let not the conscience of this people take upon itself to shed blood as in the opium war, which makes me tremble still for England. Let not this nation turn oppressor as Russia has outraged the Finns. The judge of all

the earth doeth right; and if a man loves his country a man will love virtue, and if a man loves his country he might be glad to speak of these great themes.

Now, if I may have a few minutes more of time, there are two conditions in the modern life that make the special opportunity of my successors. Mine has been a fighting generation. We were born, as I said, among the roar of guns and the moan of the wounded. We saw our best go out never to return, or borne to their graves with muffled drum. We heard that drum day after day, day after day, as one by one the poor victims of war were carried to their last rest. Ours has been a fighting generation, in the church it has been a fighting generation. And now we believe that the church of God is just coming out of a great campaign, not out of the war, that never stops, but out of a great campaign—triumphant. Think of the past thirty years and more of strife, when unbelief, as from time to time it does look a special shape, as though a column formed up to storm some great redoubt. I look back to the far-off days when I learned, and the public, too, learned that perhaps the flood was not universal. When geology was followed by the teaching of Darwin; science in every field took on an immense expansion; and finally evolution entered upon the critical field of sacred scripture, and appeared to tear the Holy book limb from limb, as the children of Edom did dash the children of Israel against the stones saying, "Down with it, down with it! down to the ground!" Those were days that tried

men's souls. But I say, the church of God, in my judgment, after thirty years of this strife is coming out of this campaign triumphant.

I can only illustrate the situation by one of the battles of Wellesley in the Peninsula. Historians speak of that battle of Fuentes Orono as one of Wellesley's most splendid achievements. He had flung out that thin red line (of which we hear so much) i. e., had flung it out so far that the French troops massing upon his right crumbled it and sent it flying over a naked plain, while cavalry pursued and massacred the fugitives as they ran, outflanking them and taking them in their rear—the same superb cavalry of Sedan and Austerlitz and Waterloo and Worth. Then it was, the historian says, that the great captain rallied his veteran troops, threw them into squares, refused his right, as soldiers say, and withdrew to a new position, after some three miles of march amid these fugitives over this exposed plain. It is spoken of as an unparalleled feat, so to have changed the line of battle in the face of disaster. Now, the church of God has done that same thing. In the face of destruction she has changed her position; she has given up what she could not hold and ought never to have taken, and she has possessed herself of every truth that her enemy had forged for her perdition. The whole tone of the Christian, thoughtful world betokens reaction. True, the great masses of men who always believe what they are taught, specially if it be unbelief, still suppose that the intellectual leaders will talk as Huxley and Tyndal talked in the early days. But the source of the stream runs pure. It

runs muddy below ; it will clarify itself in time ; and if history teaches anything, this great and critical age just passing away will be succeeded by a generation constructive and wonderfully applying and gladly welcoming the application of the truth of Christ, new dressed for a new world.

There is one other thing that I may say and then have done. He who comes after us to preach Christ will find another characteristic of his age which to those of us who see its birth is a wonderful surprise. I speak of what may be justly termed the passion of humanity—the marvelous, extraordinary sympathy and love of man for his brother man. Of course, one of the truths we have lately learned is this, that the heathen—being made in the image of God—before Christ Jesus appeared, still had human nature and some human sympathy. We know, of course, that the Incarnation brought with it from the very first a principle that, naturally, progressively modified all the relations of man in the direction of loving kindness towards freedom, towards democracy. But there has appeared within the last ten or fifteen years such a surpassing flowering of charity, so widespread, so passionate in its feeling, so energetic and practical in its application, as to amaze the student of the past.

Now, have you any love for little children? Do you care anything about taking them out of hovels and dens and gutters and dirty streets, taking them out of the surroundings that pollute the soul before the soul has fairly learned its existence? Would it be any joy to

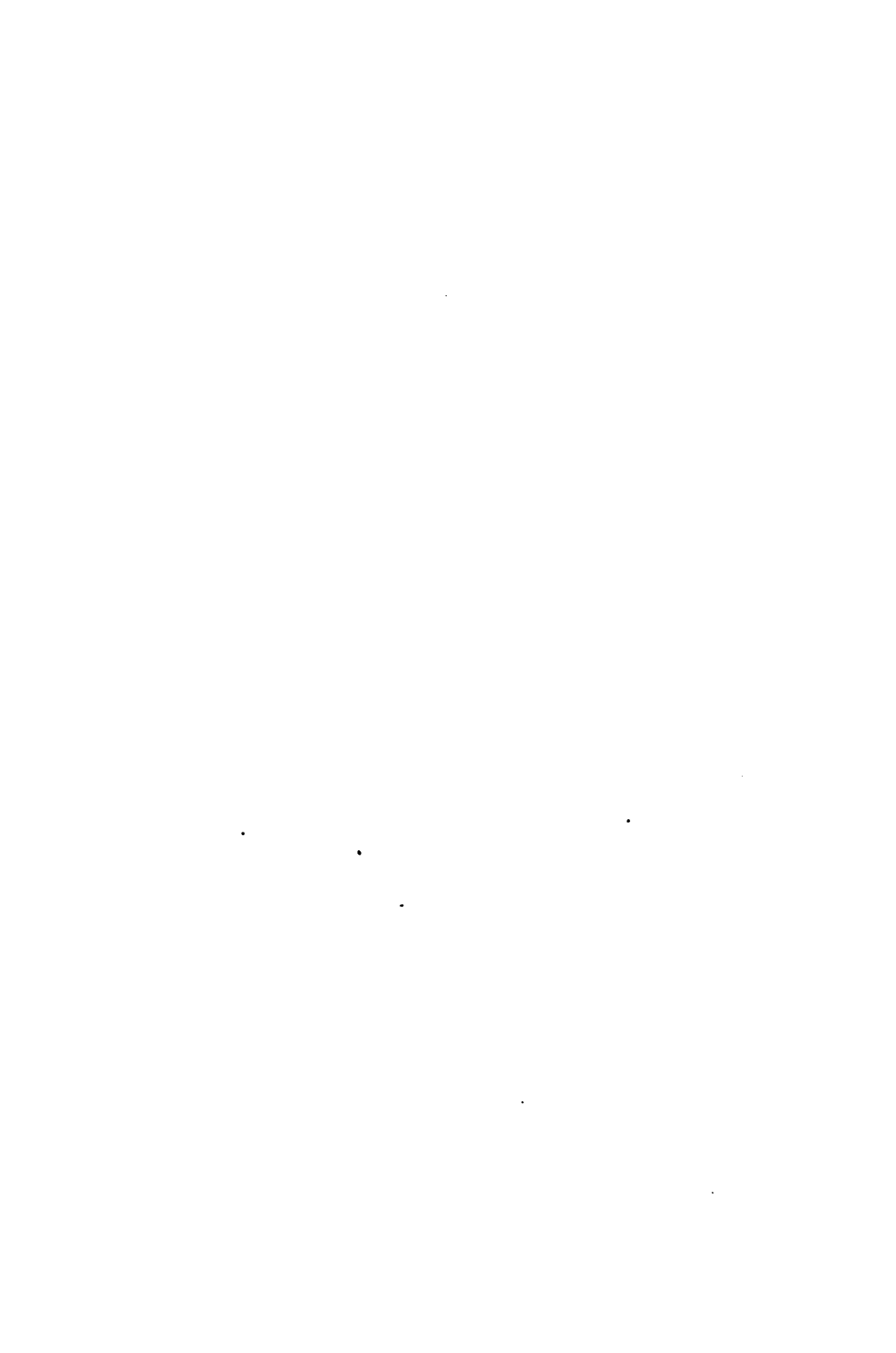
establish friendships with young men and young women, who may cleave to you all your life? And you may learn from them, from their contentment, from their hopes, from their capacity of self-control—you may learn from them lessons that you will never learn from the upper classes, as we term them, nowadays. Would it be anything to you to stand by men and women when sorrow and trouble come to them, and to teach them of better hopes, and to be to them the channel and the medium of the grace of Almighty God for their support and strength the rest of the days of their pilgrimage? That is a portion of the work to which the gospel invites you. And you will have all your generation back of you, sympathizing with you, and you will not have to fight, only to toil.

My dear brother, I very earnestly desire to suggest to you the greatness of the holy ministry of the church of God—the very noblest profession, the very best profession, that will demand the highest faculties of manhood, heart and brain. The church needs men, and she wants no weaklings, she wants men. Do you think you have a brain? Do you think you have a heart? That you are capable of doing something in law? Do you suppose you can make headway in medicine? I offer you something better. Give these powers to the work of immortality.

I am only afraid I have spoken too much to the interest of my profession. It may be I have forgotten to tell you of the glory of God and the beauty of his character, of his loving kindness that cannot be measured, of his patience that is

never exhausted, of his eternal days, and his wisdom which fits the ages age by age. Perhaps I ought to have told you that man is made in God's image, that you can say to your brother: "O, my friend, is there anything you admire? Is there anything your soul admires?" "Whatsoever things are pure, whatsoever things are true, whatsoever things are honest, whatsoever things are lovely whatsoever things are excellent, whatsoever things are of good report, if there be any virtue and if there be any praise," these things are the reflection of God in your soul. Perhaps I ought to have told you that you can set before men the perfect man; and I ought to have said that the grace of God is given sufficient to shape the character of all men unto everlasting life. God grant that somewhere a fitting man among you may respond; that some may hear the call that Isaiah heard when "the Lord said, Whom shall we send, and who shall go for us?" Then let the young man say, "Here am I, send me."





Loving God With Our Minds.

Matt. 22 : 37.—"Jesus said unto him, Thou shalt love the Lord thy God with all thy * * * mind."

In a beautiful synagogue in Paris, the most conspicuous object, after the ark of the law and the seven branched candlestick, is an inscription. It runs along a lofty arch spanning the Jerusalem end of the building. It is in these words: "Thou shalt love the Lord thy God with all thine heart." The impression it makes on the Christian visitor is peculiar. First, it reminds him that this beautiful precept, so Christian in its spirit and associations, is, in its origin, not Christian, but Jewish. It is part of Jesus' summary of the law, to be sure; but it is also part of Moses' summary given fifteen hundred years before. A part, I repeat; for those verses in Deuteronomy, which constitute the real creed of the Jews, teach man's supreme duty to love God, not with part of our nature only, but with all of it—with all of it. And so the other impression this inscription makes is that of its fragmentariness, its incompleteness. For the full text of Moses' injunction is this: "Thou shalt love the Lord thy God with all thy heart

and with all thy soul and with all thy strength,"—or, as Jesus substitutes from the Greek version used in His day—"with all thy *mind*."

Now, you will admit that this loving God with our mind is not a familiar idea, or a familiar duty. You do not often hear it preached about. Yet God plainly requires it. We are to love Him with all our "heart,"—that seems simple enough; for the heart is the natural seat of the affections. We are to love Him with all our "soul;" that is, our sentient intelligence by which we know His world about us. We are to love Him with all our "strength,"—for it is with this we must serve Him. But we are also to love Him with all our "mind;" and that does not seem either so natural or so easy. We understand how we are to think about God with our mind, how we come to believe in Him and know Him by our mind. But God asks more than that of us. He asks us to *love* Him with our mind.

I. And so the first fact we need to consider is that the mind has a love of its own. It is a different kind of love from that of the heart and springs from a different motive. Ordinary love, heartlove, arises generally from the feeling of gratitude; it is love returning love. But this love which God asks of us besides—the love of our mind—springs chiefly from admiration. God wants us to love Him for what He has done for us, to be sure; but He also wants us to love Him for what He is in Himself,—because we have come to see His infinite and glorious perfections and to delight in them.

See how this same distinction in the quality

of love comes out in other connections. How is it that you first learn to love such things as flowers and music? With your soul—your senses—do you not? They appeal to your fondness for color or fragrance or sweet sound. Or, they have some precious association and stir some tender sentiment in you; and you love them with your heart. Or, if you know botany, you take up your flower and discourse enthusiastically on its structure and way of life; or, as a trained musician, you busily analyze the music—its motive and composition; and so you love flowers and music with your mind. Beethoven was stone deaf; and yet this did not prevent his giving his whole mind to music and even declaring that so he was nearer God in his art than other men are. Or, you have a beautiful home. You love it, first of all, with your heart, just because it is your home, but if you are intelligent and cultured people, if you have spent your time and taste and handiwork on it, you love it also with your soul and mind and strength—because it is a beautiful home. How do you love your country? With your heart, because it has given you birth; with your mind, because you believe in its institutions; with your strength, when you are willing to serve and even die for it. Again, your best friendship is not all that might be, unless you love your friend with your mind as well as with your heart,—unless you admire him and are in moral and intellectual sympathy with the ideals which form his character and make his life. The artist loves his work with his heart, to be sure, because

some part of himself, his genius, his strength, his very life has gone into it;—(you remember the story of Pygmalion and his statue) but, like the weeping Thorwaldsen, he loves it even more with his mind, because it realizes at last some long-cherished ideal. So the writer, the inventor, the man of science, the professional man,—thinkers, all of them,—delight with a very real love in all their mental activities, in the simple doing of their work, and, most of all, in its creative results. What a satisfaction a man like Tennyson, for instance, must have found in one of his finished poems, or an Edison in one of his marvelous and useful inventions, or a Le Verrier in his discovery of Neptune, or a Harvey or a Pasteur in his beneficent work for mankind. Even God, Himself, at the beginning, we are told, “saw all that He had made, and, behold, it was very good.”

There is a practical value, too, in this habit of mental enthusiasm,—this love of thinking for its own sake—even in spheres which are not strictly religious. How much it makes for our own completeness. We sometimes see a man, otherwise strong and successful, who yet is cold and indifferent in the presence of some great wrong, or listless under the call of some clear, imperative duty; and we indignantly say of such a person that “he is only half a man.” What we mean is that a life of selfishness has eaten the heart and the conscience out of him. But is there any less imperfection or mutilation in the nature of a man or woman, who with opportunity for intellectual culture and acquaintance

with the noblest truth, is yet content to live on in the little circle of ideas and activities imposed by prosy circumstance? For if our mind is really the highest, noblest part of us—if, when sanctified, it is what makes us most like God, then surely we are doing not only ourselves, but Him injustice, if we do not cultivate it and use it to its utmost capacity.

How much we owe to others, too, in this connection—for their happiness. For if it is a delight to discover what is true and beautiful and another delight to appreciate it, it is no less a delight to share it. Life, for lack of just such mental enthusiasm, is often a miserable business. Only think of the kind of married people who go through life under bonds which come to bind them at last like chains,—people, who have never taken the trouble to inform and cultivate their minds; people, who consequently have no such resources of happiness in themselves and so nothing to give to one another or to their children, in the many hours and long years which make up the life of the home. Is it any wonder that such homes are often such doleful places, that their inmates so soon tire of one another, that such men fly to their clubs for social satisfaction, and such women to balls and theatres for diversion, and such children to all sorts of silly and even hurtful amusements? And then consider, on the other hand, the pleasure and profit which those who really do read and think can give not only in the home and society, but in the world. Have we any more welcome ac-

quaintances than those who can thus talk intelligently,—most of all, when they themselves have the enthusiasm of their subjects?

All this puts no disparagement, of course, on those who have never had a chance to cultivate their minds; that may be their misfortune and not their fault. But it does show the privilege and responsibility of an education, when it can be had. Even so, the work of education is not done, unless this enthusiasm of thinking becomes a settled spirit for all life. For it is only when compulsory text-books are left behind and we have passed out into the freedom of thinking and working along our chosen lines, that we reap the best rewards of such enthusiasm. What a mistake, then, to think that our education is finished when we are done with the mere class room. How short-sighted and foolish to give up all real intellectual effort at that point and settle down to the mere commonplace round of life. Our intellectual completeness is not finished then and never will be; not in this life,—not even in the life to come. God, in all his infinite perfections was meant to be our mind's highest inspiration and through all eternity its ever-increasing satisfaction. No other theme of human interest can for a moment compare with this in greatness. It is this which makes theology "the queen of sciences;" for thus she includes and crowns them all.

II. This thought carries us back, too, to our starting point—to the divine command itself: "Thou shalt love the Lord thy God with all thy mind."

Not that we can do this in deference to a mere command—even from God himself. It is not by merely willing it that we can come so to love God; but rather almost unconsciously, by simply letting our minds rise from mere facts before us to their last and loftiest meanings in the life of the world and of Him who made it. Only when in our study of men and things which seem at first apart from God, we come to see all these at length in the light of His scheme of life and order, and even of redemption, for the universe,—only when we let our own minds enter intelligently and admiringly in this way into God's mind; only then do we catch the kind of inspiration which makes all our intellectual enthusiasm a real love of God himself. It is so that all really great and noble truth is full of God. If, according to Pope, "the proper study of mankind is man," this is true only because man is really the reflex and image of God. So that every greatest and best thought which men have ever had about themselves or the world will be found, in the last analysis, to have to do with what God is and so with what we are and what we owe to Him and to one another in Him.

(1.) Think of God, for instance, in Nature. All our admiration of what is wonderful, beneficent and beautiful in Nature is only our mental tribute to His love and wisdom and power who made her. Consider the flower at your feet—how it lends its loveliness to the landscape or to your home. But consider also how it is made and how it grows. Has it nothing to tell you of its gracious Creator? Hear Tennyson:

"Flower in the crannied wall,
I pick you out of the crannies,
I hold you here, root and all, in my hand,
Little flower; but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

Analyze the composition of the diamond in which you so delight. Can you separate it, any more, from the history of a world's creation? Study geology. Are you satisfied with its help in developing coal fields and gold mines; and do you feel no enthusiasm for its marvelous story of how a planet became at length a fit dwelling place for you? Study biology. Does it interest you only in particular forms of life; and has it no larger fascination for you as you see its principle of evolution carrying the whole universe of life back to one common origin? Or the higher mathematics, are they good only to calculate the eccentric of a machine; and do they not also serve to discover unseen planets and show you how the law of gravitation binds the whole universe of worlds about one common center? Or, that wonderful truth of the correlation of forces—how straight it leads to the confession of modern science that "we are ever in the presence of one Infinite and Eternal Energy from which all things proceed." And where does all this delightful perception of the unity and order of Nature find its final satisfaction, except in the idea and being of Him whom we religiously call God?

(2.) Think of God in Revelation. Use your mind and lay hold here, too, of the larger thoughts about Him. Get above the mere letter

and try to enter always into the spirit of His truth, as Jesus did. Then how strong and serene and glorious God stands still, like some great, snow-clad mountain peak in the light, while the storms of scientific assertion and biblical criticism and theological controversy rage about His feet. For if we have learned more exactly now just how the world was made and is still being made, does that disturb in the least the first great Scripture truth that "in the beginning God made it?" If we no longer choose to call the Bible—that is, the book itself—inspired, still do we not understand now all the better how God inspired the men who there spoke and wrote of Him? No matter who wrote the books of the Bible or when or how, does not its one divine Spirit of eternal righteousness make and keep it still the saving "Word of God" to our souls? Suppose that some things in the Old Testament which we have taken to be history shall prove to be myths or allegories, are the moral and spiritual truths they teach any the less eternally true than in the parables of the New Testament? Must not the Bible forever remain "the one perfect biography we have of the human conscience?" Are not God's commandments still "exceeding broad"—based as they are on His own eternal holiness and justice? Or if you feel that you must reject the old mechanical view of Jewish prophecy, still, do you not believe that all human progress has been by gradual approach to far-off ideals? And if, in the matter of religion, it has been the Spirit of God Himself in the souls of men, inspiring those ideals, can you not enter sympathetically into the spiritual side, at least,

of prophecy? For how natural was that longing of the human heart in all ages to be at peace with God! How could it be satisfied by the mere shedding of animal blood! What wonder that it rose at last to the conception of an ideal *Man* to come, in whom should be the Spirit of God without measure, and Who by His obedience even unto death, would make true atonement for sin and re-unite God and men forever. Or if you hesitate for a moment before the mystery of the Incarnation—the story of God made flesh—still do you not quickly realize its truth in those other great truths lying behind it, viz:—that in Christ you do actually see God as nowhere else; that you, too, are sons of God's incarnate; and that even now your own nature is, by His indwelling Spirit, gradually being taken up into union with His? And those other miracles of redemption,—the bodily Resurrection and Ascension of our Lord,—do they not become all the more sure to your mind, as you feel in yourself the power of that risen Christ and know your own heart and mind to be thither forever ascending where He continually dwells? Eternal life, then, for man? Why, surely it must be so for the children of God; for He himself is only Life and could not tolerate forever in His own universe such an alien and enemy as death.

(3). Think of the greatness and majesty of God in His providence: —

“Thus calmly waiting for His own good time
To let His ways be known.”

(4). Think of God in history; not any longer, as if this were the record of mere unconnected,

casual events, but rather the story of orderly evolution in the life of the race, just as in that of the individual, toward some divine ideal. See with your own eyes the rise and fall of nations, their unification in great world-empires, their subsequent re-nationalization, the opening up of new continents to enterprise, commercial and missionary and the progress in all this;—the passing on of lower civilizations into higher, the gradual growth of the race in intelligence, in mutual knowledge and understanding, in freedom, in justice and political morality, in honest striving after brotherhood and the world's peace,—aye! in that spiritual capacity which is the surest guarantee of an immortal destiny. Is this then, "that far-off, divine event to which the whole creation moves?" Hear the reply of modern science in the words of Mr. Fiske: "From the first dawning of life we see all things working together toward one mighty goal, the evolution of the most exalted spiritual qualities which characterize Humanity. * * *

To deny the everlasting existence of the spiritual qualities in Man is to rob the whole process of its meaning." But hear also that other man, named Paul, whose religious philosophy of history is ever being more completely verified: "The God that made the world and all things therein * * * hath made of one blood all nations of men for to dwell on the face of the whole earth, and hath determined the times before appointed and the bounds of their habitation, that they should seek the Lord, if haply they might feel after Him and find Him."

(5). Think of God in Experience. How we

long to really know Him,—not merely to know about Him, but to know Him for ourselves by a direct and immediate knowledge. We can never see God, of course, with our natural eye. God is Spirit, and can only be spiritually known. Yet how large a part our mind plays even in this process of faith. For what do we mean when we say we “know” a man through and through? Not merely that we have seen him, but that by constant, intimate intercourse with him, by knowing his thoughts and studying his character, by learning the principles and motives on which he acts and most of all, by our own sympathy and share in all that is best in him, we come to know the very spirit of the man and so the man himself, as we never could by a mere bodily sight of him. And is it not so, too, that we come to know God best? Not merely as we may see Him from without in the face of Jesus Christ, His Son; but better yet, by our own spiritual insight by experience into His character; by trying ourselves to live like Him as we see Him in Christ; by the living union thus set up between His Life and ours, so that He actually dwells, by His Spirit, in us and we in Him.

(6) To find and follow God, then, in all these larger and more intimate ways, in nature, in revelation, in providence, in history, in experience,—is there not uplift and joy for us in all such mental love of Him, such as nothing less can give us?

III. Two other thoughts in conclusion:

First, that this loving God with our mind, while it enters, or ought to enter, into all our religious life, has its own peculiar place and part

in our worship of Him. For worship, let us remember, is far more than prayer and thanksgiving,—more even than passive spiritual communion with God. Worship in its highest form is the soul's tribute of praise to God, not merely for what He has done for us, but rather for what He is so gloriously in Himself. The mind's mere admiration of God is not the perfect love He asks of us, until our whole soul bows itself lowly, too, before Him in this joyful adoration of Him.

And so, lastly, we need to remind ourselves that this love of our mind for God is no mere intellectual luxury which we may indulge in only as we feel inclined. It is part of what Jesus called "the first and great commandment." It is always part of our very first duty to God, as He gives us the power to see it and do it.



God's Chosen People

"God be merciful unto us, and bless us,
And cause His face to shine upon us.
That thy way may be known upon earth,
Thy saving health among all nations."

The Book of Psalms might be, not inappropriately, divided into two classes, the first being the utterance of individual experience, or need, or hope, or prayer; and the second the utterance of the nation or people of Israel. This sixty-seventh Psalm belongs, as you at once see, to the second class, and, short as it is, is an altogether remarkable composition; stating in concise form the purpose of God in choosing Israel. You will remember that speaking through the prophet, Isaiah, (LI, 2) God says of Abraham, "I called him alone," and when his descendants had increased, He "took them from the midst of another nation by a stretched out arm," and "bare them on eagles' wings and brought them to Himself;" and that this fact of God's choice of them was constantly brought to their attention, both in their earlier and later history as a nation.

Now, this was for the purpose (1) of giving them a special and peculiar blessing, and that blessing was the knowledge of Himself. That this is necessarily the greatest blessing which God can bestow upon any people is evident from the

words of our Lord Jesus, who says, "This is life eternal, that they might know Thee, the only true God" (John XVII, 3). While He "suffered all nations to walk in their own ways" (Acts XIV, 16), and they consequently developed all kinds of unworthy conceptions of Him, to Israel He revealed Himself as the Holy One, giving them holy commandments and a righteous law, so that Moses could say with truth, "What nation is there so great that hath statutes and judgments so righteous as all this law, which I set before you this day." (Deut. IV, 8). And in this revelation of Himself as the Holy One, there was (2) the conveyance to them of His personal affection. "The Lord had a delight in thy fathers to love them," (Deut. X, 16)—It is again Moses who is speaking,—"because the Lord loved thy fathers, therefore He chose their seed after them and brought them forth in His sight with His mighty power out of Egypt," (IV, 37) and in Hosea God declares, "When Israel was a child, then I loved him, and brought My son out of Egypt." His choice and His love—these are the two themes upon which the sacred writers in the word of God are constantly dwelling—their exodus was no chance migration of a rebellious subjectance, but God's election of them, and His mighty arm outstretched in signs and wonders for their deliverance; and the fact itself was the evidence of a desire, an affection, a love for them, which constituted their highest blessing and their supremest delight and satisfaction. (3) Another part of their blessing was the knowledge which was granted them of man. Unless God had bestowed upon them such a wealth of bless-

ing and good as is contained in His choice of them, His revelation of His character and will and the assurance of His wonderful love for them, as a background of light against which might be reflected their ingratitude, their headstrong wilfulness, their lust after evil things, their murmuring, rebellion, disobedience, perversity and wickedness, how should they ever have known their heart to be "deceitful above all things, and desperately wicked" (Jer. XVII 9); or, when set upon the doing of things that are right, the power of the temptation whereby they would be assailed; or, when overcome by the force of them and indeed justly liable to condemnation as sinners, their utter helplessness to deliver themselves and to procure pardon and restitution to His Divine favor? But all this, together with another aspect of the Divine character, namely, His patient forbearance, His readiness to forgive, and His provision for restitution by appointed sacrifices, was part of His purpose in choosing Israel. I invite you to think for a moment of the history of the people, the attention drawn to them by the wonderful deliverance from Egypt, the rumor of their miraculous support and guidance during the forty years of the wandering, their conquest of Canaan, the emerging of the Monarchy, together with the reigns of David and Solomon; and then ask, whether the revelation of God's character, and His affection for them, together with the knowledge of man which they were to obtain by this close and intimate relationship with God, was the whole purpose which He had in so dealing with them? They certainly seemed to think so. That they might

be prosperous and exalted, that all the earth should be subject to their authority; that they might have an exclusive possession of the knowledge of God and be the peculiar favorites of heaven, that the covenant with their forefathers was an inalienable and unbreakable one, that the words of promise were so absolute that no sin on their part could suffice to prevent its fulfillment,—these seem to have been the ideas which they entertained, and to which in their later history they clung with the tenacity of despair. But the writer of this Psalm entertained a very different idea. To him, evidently, privilege implied responsibility, and blessing involved duty. God was not careless and unmindful of the other nations of the world. If Israel was separated from the rest, it was that attention might be drawn to her; if she was made conspicuous, it was that the rest of the nations might see in her an example which they would do well to copy. If Israel had the light of the true knowledge of God, it was that all nations might have their darkness dissipated by that light shining also upon them. If the ways of God were manifest to Israel, it was that His “way might be known upon earth,” and if to be brought nearer to God was to be true health for Israel, it was in order that “His saving health” might be known “among all nations.” And this clearly declared purpose of God was frustrated by the sin, the selfishness, the injustice, the faithlessness of the people of Israel; evils against which Judges and Prophets protested, continually calling them back to their allegiance to God, and to the taking up of their high destiny with the

discharge of all the duties and responsibilities which their exceptional privileges entailed, and in view of their past history, rendered shameful by their repeated defection from God and their lapse into idolatry, their refusal to learn the lessons He would teach them, and to return and obey the law He had made known to them; their adoption, not only of the rites and customs of the heathen surrounding them, but of their sins and abominations, for which very things they had been dispossessed; their stubborn refusal to respond to the appeals made to them by their wise men and scribes, their stiffness of neck and hardness of heart, when called by prophets to repentance, their fickleness of purpose when occasionally they did listen, so pathetically expostulated with by God Himself (Hos. VI, 4). "O, Ephraim, what shall I do unto thee? O, Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away;" their maltreating His servants and killing His prophets, their outrageous abuse of their position of privilege, and causing "the name of God to be blasphemed among the heathen,"—no wonder this Psalmist begins with the prayer, "God be merciful unto us." This cry for mercy was heard again and again, issuing from the lips of Moses, when their ingratitude for the deliverance from Egypt led them into sin in the wilderness (Ex. XXXII, 11-14; Numb. XI, 1, 2; XIV, 19, 20; Deut. VIII, 18, 19, 25-29). When their iniquities had resulted in the captivity, it is heard again in the prayer which Daniel pours forth in far distant Babylon (Dan IX, 1-19), and when they are re-

turned to their own land, the same cry for mercy underlies the prayer of Ezra as he kneels at the evening sacrifice with torn garment and mantle, and outspread hands, which had just before plucked hair from his head and beard, and pours forth the confession of his people's sin, and supplicates the throne of the God of Israel. That infinite fount of pity must be approached, the "fountain for sin and uncleanness" must be "opened (Zech. XIII, 1) to the house of David, and to the inhabitants of Jerusalem," if there is to be yet a possibility of the nation's destiny being achieved, and the true knowledge of both God and man is to be granted to the nations. Only when pardoned for all its past, and fired with an inspiring enthusiasm to respond to and fulfill the purpose of God could there be the bursting forth, far behind the black cloud of their sin, of that light which was the guide of their fathers through the pathless wilderness, and which glorified the face of Moses when he came down from the Mount (Ex. XXXIV, 27-35); the light of His favor, the radiance of His complacency, in the power of which there might yet be a possibility of their so reflecting His glory, as to make His way to be known upon earth, and convey His saving health to all the nations.

You know, brethren, what the latter history of Israel was. When they had sinned more deeply than ever, by shutting their eyes and hardening their hearts, and by "teaching for doctrines the commandments of men," God was so merciful to them and did so bless them, and caused His face so to shine upon them that He sent them His own Son to turn away every one of them

from his iniquities (Acts III, 26); the Light of Life, the Light of Truth (John I, 4; VIII, 12, 31, 32; XIV, 6) their true King (John XVIII, 37) preaching His Kingdom (Mark I 14-15). But they rejected Him, that they might serve Cæsar (John XIX, 15), "denied the Holy One and the just, and desired a murderer to be granted unto them; and killed the Prince of Life" (Acts III, 14, 15); "would not have Him to reign over them (Luke XIX, 14); demanded His death in the most atrocious and degrading fashion, and imprecated the crime of it upon themselves (Matt. XXVII, 22-25), and so filled up the measure of their fathers (Matt. XXIII, 32) that His wrath came upon them to the uttermost (I Thess. II, 16), and the Kingdom of God was taken from them, to be given to a nation bringing forth the fruits thereof. (Matt. XXI. 43).

Phineas' wife "named her child Ichabod, saying, The glory is departed from Israel; for the ark of God is taken," (I Sam. IV, 21-22) though that glory was restored when the ark returned out of the land of the Philistines (I Sam. VI); but, when the Light which they refused to see, and the Truth which they rejected, wailed forth His lament, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." (Luke XIX, 42) "Behold your house is left unto you desolate" (Luke XIII, 35). The glory was indeed departed, the opportunity had gone forever, and in place of the other nations, allured by the example of Israel, saying, "come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will

teach us His ways, and we will walk in His paths," (Micah IV, 2), they should "not leave in her one stone upon another, because she knew not the time of her visitation." (Luke XIX, 44).

Into the vacant place of the dispossessed Israelites stepped the Christian Church. "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession" (I Peter II, 9). No language could more explicitly declare the chice and appointment of God than these words, nor more distinctly set forth the fact that the Christian church is the inheritor of Israel's promises, seeing that St. Peter immediately proceeds to apply Hosea's message to her, "which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." (I Peter II, 10; Hosea II, 23). This fact of God's election runs all through the Epistles, while the covenant made with the church is by one writer declared to be "better" than that with Israel (Heb. VIII, 6 to end of X). Nor is the purpose of this election less clear. "Ye are the salt of the earth." "Ye are the light of the world: let your light therefore so shine before men, that they may see your good works and glorify your Father which is in heaven." (Matt. V, 13, 14, 16). "The gospel must first be preached unto all the nations." (Mark XIII, 10) "Go ye into all the world and preach the gospel to the whole creation." (Mark XVI, 15). These are the words of Jesus Christ Himself.

Those who were brought into communion with the mother church at Jerusalem were in their turn to help accomplish this purpose of God. "From you," says St. Paul to the Thessalonians

(I Thess. I, 8) "hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth." And when the end is foreshadowed in the glowing imagery of the revelation of St. John, and he sees in vision "the Holy Jerusalem descending from God out of heaven, having the glory of God; and her light like unto a stone most precious, as it were a jasper stone, clear as crystal," it is declared that "the nations shall walk amidst the light thereof," and again, "they shall bring the glory and honor of the nations into it." (Rev. XXI, 10, 11, 24, 26). And the church in this country, adopting the Book of Common Prayer of the Church of England, has boldly proclaimed that God's election of her, and His purpose in that election, were an exact counterpart of His election and purpose with regard to Israel, by using this very Psalm as one of the alternative canticles for her Daily Evening Prayer, thereby declaring herself to be the inheritor of the privileges and blessings, the responsibilities and duties which pertained to Israel of old.

"What advantage then hath the Jew?" inquires St. Paul, "or what is the profit of circumcision," and answers his own question in the words, "Much every way: first of all that they were entrusted with the oracles of God." (Rom. III, 1, 2). Similarly he speaks of himself as being "allowed of God to be put in trust with the Gospel." (I Thess. II, 4) "A dispensation of the gospel is committed unto me." (I Cor. IX, 17) "The glorious gospel of the blessed God, which was committed to my trust" (I Tim. I, 11). In

the same way he speaks to his own son in the faith, "O, Timothy, keep that which is committed to thy trust." (I Tim. VI, 20). And yet again, "the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (II Tim. II, 2). Let us inquire therefore, what this treasure is, with which the Christian Church is entrusted, to so administer it that "God's way may be known upon earth, His saving health among all nations." It is declared by one writer to be "the faith once delivered unto the saints" (Jude 3), by another, "the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. IV, 6). Jesus Christ Himself speaks of it thus,—*"I have declared unto them Thy name"* (i. e. Thy character) *"and will declare it, that the love wherewith Thou lovedst Me may be in them, and I in Them"* (John XVII, 26), i. e. the character of God, in the God and Father of our Lord Jesus Christ" (Eph. I, 3). St. John calls it *"that eternal life which was with the Father, and was manifested unto us."* (I John I, 2). St. Paul says it is *"that God was in Christ, reconciling the world unto Himself, not imputing their trespasses upon them"* (II Cor. V, 19), or again, that it is *"the mystery of God, both of the Father and of Christ, wherein are hid all the treasures of wisdom and knowledge,"* (Col. II, 2, 3); and of this St. John declares, *"We have known and believed the love which God hath to us"* (I John IV, 16): or, to return once more to our Lord's own words, *"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For*

God sent not His Son into the world to condemn the world but that the world through Him might be saved." (John III, 16, 17).

And now let me invite your attention to your own country. Is it not the fact that God "Whose overruling providence ordereth all things in heaven and earth," has brought the people by the thousands across the great deep, from the midst of the other nations of Europe and given them this land to inherit, so that we are "the elect people of God?" What were the material blessings bestowed upon Israel in their extent and variety compared with those given to us? Recognize the position which the nation holds to-day among the other nations of the world, not only a prominent one, but the foremost. Whose voice is more powerful in counsel, or so readily listened to, when it is uttered for peace, for justice, for mercy, for truth? Where else will you find such intelligent acumen, thrusting itself into the mental and moral arena, with a view to seize upon the salient points of a subject, and striving after the solution of the problems prescribed by human life in the long ages of its history? What other nation is possessed of such a quality of intuitiveness as is to be found here, whereby the imagination leaps to a conclusion, afterwards to be verified by the process of reasoning, and then to be used for the producing of right conduct? And, finally in what other country can be found, not only the allowance, but the demand for perfect freedom, in the sifting and discussion of what has been accepted hitherto, necessary for the working of the process by which the Holy Spirit is fulfill-

ing the promises of Christ to lead the Christian Church into all truth?

Was Israel God's elect? So are we. Was Israel brought out of another nation? So are we. Was Israel brought near to God? So are we. Was Israel given a good land to inherit? So are we. Was Israel granted the blessing of material prosperity? So are we. Was Israel blessed with a revelation of the true God? So are we. Was Israel advanced to a great and prominent position among the nations? So are we. Was all this done for Israel that through them "God's way might be known upon earth, His saving health among all nations?" Then, for the self-same purpose, has it been done for us.

What, then, is needed? Surely that this truth, lying at the basis of our national life and necessary for its development and final perfecting, shall be clearly recognized and acted upon by those in whose hands the guidance and government of the nation is placed: the President, the Cabinet, the Senate, the Congress. This must dominate the army and the navy, and be the purpose to be served in the exercise of their power and the discharge of their duties. This conviction must sit with the judge upon the bench, as well as stand with the priest at the altar, and be ever present with the preachers in the pulpit and the lecturer in the class-room. This must be a familiar thought in our homes, our marts and our exchanges. God's election of the nation, and the purpose to be served thereby.

But, my brethren, the temptations which assailed and overcame Israel are those to which we are also exposed: satisfaction with material

prosperity, selfish pride over our position and importance, indifference to our highest blessing (the knowledge of God and His great salvation), and despising the rest of the world in place of laboring to "make His way to be known upon earth, His saving health among all nations." It may be that the burden of the nation's dereliction of duty may be laid upon the hearts of some of those to whom I speak, and that they may be moved to pray earnestly for its awakening to the recognition of its high destiny, and the setting about its achievement. It may be that to some one here may come, either now or at some future time, a message like that to Isaiah or Jeremiah or Ezekiel, to be delivered in Congress, or on the stump, or through the press, or in the pulpit, or in the streets,—a message like that of John the Baptist—a voice crying in the wilderness, but to which all the people shall listen,—to make the nation realize its blessings, repent while yet there is time, because the kingdom of heaven is at hand, when carrying on all its relationships, and discharging all its duties, in the spirit of sonship to God and brotherhood to man, it shall be governed by an overmastering desire to "make His way known upon earth, His saving health among all nations."

What a splendid ideal this to be held up before the people of the United States; what a glorious achievement it will be! It is our destiny, let us pray: failure is possible, let us watch: it is our opportunity, let us work: success is attainable, let us strive: believing that if we play our part faithfully,

"The light that shines on Zion's Hill
Shall lighten every land;
The King who reigns in Salem's towers
Shall the whole world command."

And is there not a necessary truth in this subject for each one of us to see and act upon? Yes, certainly there is, for the principle which applies to the nation as a whole is applicable also to all the individuals of which the nation is composed. Each individual shares in the blessings which pertain to the nation, each has his own share in the nation's work and the nation's destiny. The temptation to regard only one's own interest and to be content with personal success and prosperity is one which each of us must learn to resist to the uttermost of his power. The doing of the duty which lies next us is that to which each must set himself. The glad use of all personal advantages and endowments for the good and advancement of others must be the constant practice of each. The steady and persistent education and perfecting of all our powers by employing them upon the material laid ready to our hand or acquired by honest toil; the development and training in ourselves of the national characteristics—these things will not only prepare the individual for the opportunity for public and conspicuous service, when that presents itself, rendering him a fit instrument for the conveyance of God's message and the doing of His work; but, will help towards the final result of bringing the nation to see, and strive after, and fulfill God's destiny concerning it—through it to make "His way to be known upon earth, His saving health among all nations."

Doctrine and Conduct.

"Jesus answered them, and said, my doctrine is not mine but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John VII, 16 and 17.

A few words will suffice to put us in possession of the circumstances which elicited from Jesus the declaration of our text. He has been speaking to the people out of the wealth of his spiritual experience, and in so doing has taught the doctrine of the new birth and of the spiritual meat and drink which the doing of the father's will provides for the newborn child of God.

The Jews who hear him are not only astonished at his erudition but are also scandalized by the fact that he is an unauthorized teacher. Jesus is a layman and not a cleric. He has never attended the Theological Seminary in Jerusalem, neither has he been graduated as a Rabbi or properly commissioned as a Rabbi's assistant. He is, in short, a free lance. The people, therefore, want to know by what authority he purposes to support his doctrine. The Scribes teach their doctrines on the authority of Moses and the Prophets. Here are certain maxims, tenets, principles, they say. They are to be proved from Holy Writ. They are the precepts of the Fathers: they are the traditional faith. Hence the true Israelite must

accept them. Their religious teaching was therefore as you see the teaching that began with creeds and catechisms; the kind of religious teaching with which many of us are familiar and that makes the assent to given doctrines, the commencement and the *sine qua non* of faith. It is the kind of religious teaching that rests primarily upon the validity of external authority. It is the witness of the Fathers, the witness of tradition to which it appeals.

Now, it is to be noticed that when Jesus is asked to give his authority for the doctrines he has been preaching he does not appeal either to scripture or tradition but to personal experience. "If any man will do his will," He says, "He shall know of the doctrine whether it be of God or whether I speak of myself." In other words when His authority is impugned and the truth of His doctrine called in question He does not, like the Scribes, anathematize the doubters, neither does He resort, for the purpose of proof, to the glittering processes of logic nor to the hoary antiquity of texts. No! He simply says; "If you will but resolutely will the will of God and do it, your own life will provide you with the proof of my words." If you will but conscientiously fulfill such commands of God and conscience as you already know, the great and rich experience which shall as a consequence be yours will open up into a perception of these principles which I have been trying to make clear. "If any man will his will, he shall know of the doctrine whether it be of God or whether I speak of myself."

The sum and substance of this declaration is

that the religious life is much more than doctrine or theoretic principles and precepts. It is a series of activities, of movements of the will which, by the experience they produce, bring enlightenment as to law and maxim. First comes the life and then emerge out of the life its theoretic principles. Doctrine is declared to be but one moment of the religious life. It is also the result of spiritual struggle, insight and achievement. We may make this clear from several points of view and by observing certain facts of religious development.

The initial fact to which I shall call your attention is that doctrine is not the first word of the religious life any more than it is the first word of science or language. Long before the laws of the religious life emerge in consciousness, long before its principles are clearly discerned and made susceptible of intellectual formulation, the religious life begins. Experience antedates doctrine. A glance at our own religious history will show this to be true. Back of all apprehension of religious doctrine is the recognized influence and felt example of Christian parents and Christian homes. It was the life of our mother which by surrounding us with love aroused our best emotions. She taught us more by what she did and was than by what she said. We were conscious of the tenderness of her reproof and the joy of her approval. She showed us living virtues: justice, mercy, love, beauty, reverence. Her thought for us begot in our hearts the wish to think of her and to do for her, the desire to curb our purely selfish impulses. From her we learned the happiness of giving and of mak-

ing others happy. It was she, too, who told us stories of the great and good men of the world. Through the pictures with which she stored our minds we learned to admire the patriotism of Washington and Lincoln, the heroism of St. Peter and St. Paul, the beautiful and unspoiled benevolence of Jesus. We also saw her bear her trials with fortitude and sweetness. We heard her praying as we stood outside her door, silent and awe-struck. We did not understand what it all meant but she had told us that she had a good friend and father in heaven whom she called God; that this father loved his children who were upon earth and that he stretched out his hand to give them help in hours of need. The story of this heavenly father was a very strange one. We could not begin to make out where he was. We never saw his hand; we never heard his voice. He had never shown himself to us nor spoken to us. But our mother knew him. She talked to him daily and he gave her some sort of comfort; for when she came out from her room where she had been speaking to him all alone, there was a gentleness in her voice and a kindness in her manner that made us feel, through the goodness she exhibited toward us, that her heavenly father had been good to her.

But our mother aroused other religious emotions than those of admiration for noble lives and unselfish people. She taught us by her tears that evil had for its consequences pain and remorse. Through her we learned that doing wrong brought sorrow in its train: sorrow for ourselves and sorrow for those we loved. To know that she was grieved at our naughtiness

was to be conscience stricken and unhappy as well as to realize by personal experience the difference between good and evil. And the religious experience which our mother evoked was still further enlarged by teachers and reading and the natural world. The deaths of men for good and holy causes, the sacrifices they made to bring to their fellows the blessings of freedom and a home—all these things captivated our imagination. Our heroes inspired in us good and pure desires. We said to ourselves that when we, too, became men we should be like unto them. So were we led to look aloft; and the stars that shone in the heavens by night and the mountains that towered up into the skies and the tall trees that swayed in the rush of the tempest confirmed the habit. Insensibly the order and beauty of the universe told upon us. Who made it all, we asked? What did it all mean and what were we doing here?

And then one day as a result of these many influences of home and friends and nature we were suddenly conscious of a great change in ourselves. It was as if we had waked up out of the dreamland of the material universe and discovered a new world of spiritual reality and value. It was a glorious vision of truth or righteousness or beauty that appeared. It offered us a new life and demanded a new service. We seemed to stand in the presence of a mysterious force which stirred us deeply. It commanded renunciation of self and devotion to the ideal. And in that moment we consecrated ourselves to science, art, philosophy, human brotherhood, God. Old things had passed away; behold, all things had become new. We had in fact been born again.

and, as we awoke with a cry of pain or rapture into the spiritual world we felt ourselves commissioned to discover its principles, obey its laws, incorporate its life.

And so at last we began to reflect upon the spiritual experiences through which we had passed; a tentative philosophy of life commenced to shape itself in our mind. Out of what we had already seen and felt and done, principles of order and sequence came into view. Doctrines emerged: a doctrine of God and a doctrine of self, a doctrine of duty and a doctrine of development. But the doctrine was not the first word of the spiritual life. First came impressions, feelings, visions, deeds, reflections; and then as a result of all these complex experiences came doctrine, the formulated principle of being, purpose or activity. In fact the vital acquisition of the doctrines of religion may be compared in its course and method to the vital acquisition of the laws of nature or language. Newton had lived long in the companionship of nature before the falling apple disclosed the vision of the law of gravity, and Kepler's thoughts had dwelt for years among the stars before the principles of planetary motion were descried. In like manner we have all learned to speak our mother tongue through constant practice. We did not begin with the rules of grammar but with the actual words "papa" and "mama." And the progress we made in correct speech was not due to any instruction in the theoretic principles of language but to the books we read and the kind of talk to which we daily listened. It was by example and human intercourse, by

imitation and effort that we possessed ourselves of the English language; and during this process of possession we took no thought of any laws the language might obey. Just as great literatures existed—Hebrew, Greek, Italian, French, English—before the grammars of these languages were written, so we first learned to speak before the grammar of our speech was evident. Grammar, indeed, presupposes the living language as its necessary antecedent. It is out of the experience of language that the principles of language at last emerge. In like manner, doctrine or the grammar of the religious life presupposes the practical experience of that life. That is not first which is doctrinal but that which is practical. So it is that from our initial point of view we perceive the fact that doctrine is not the first word of the religious life.

Turn we now toward the second point of view from which we may discern yet other facts of great significance. As we have found, that doctrine is not the first word of the religious life so we shall also see that it is not the last word of that life. Just as doctrine involves experience as its required antecedent so it also demands experience as its necessary consequent. Is the doctrine true, we ask, or how can we furnish proof of its truth? "Would you be satisfied of the truth of my doctrine," says Jesus, "then put it to the test of practical experience. If any man will do his will he shall know of the doctrine whether it be of God or whether I speak of myself." Thus is the experience of life declared to be the proof and test of religious doctrine. As doctrine re-

quires life to account for its existence so it also looks to life to confirm and establish its truth. Newton had his vision of the inverse squares and Kepler his of elliptical orbits. Both principles were discerned by men who had lived on intimate terms with the natural world; and yet, even after the principles themselves were seen, it was necessary to enlarge experience and, by means of accurate measurements and calculations, give proof that they were true. So it is that experience is seen to be not only the mother of doctrine but also the test and proof of it.

But now an important difference between the experience required for the proof of the principles of the objective order and the experience demanded for the proof of inward spiritual principles attracts our attention. It is true, as we have already pointed out, that there is analogy between the method by which we obtain an insight into the laws of nature and the method by which we obtain an insight into the laws of spirit. In each case experience antedates the discovery of principles and laws. But the experience required for the proof of religious principles differs in at least one important particular from the experience demanded to confirm men's insights into natural law. The confirmatory experience of nature is obtained by accurate study of bodies foreign to ourselves. It is by observation and comparison of the facts of an external order that the principles of that order are established. We watch the dance of the molecules and study their steps. We do not actually join in the dance nor know from personal experience what such a dance is like. We observe the majestic sweep of

the planets through our telescopes. We do not feel the pulse and rhythm of their movements in our own blood. In cases such as these the experience we obtain is that of an order external to ourselves.

The experience on the other hand which is needed to establish religious principles or doctrines is only to be acquired by living in obedience to the spiritual laws which we already know. In a word it is character or personal embodiment of ethical and religious doctrine which attests the truth of spiritual principles. "If any man will do his will he shall know of the doctrine whether it be of God or whether I speak of myself" says Jesus. Take but a single example. The Christian doctrine teaches that Jesus is the son of God and that we, too, are sons of God and made in his image and likeness. Now, how shall we be convinced of the truth of this doctrine? By simply assuring ourselves of the authenticity of the documents which proclaim the doctrine and the reliability of the tradition by which it has been handed down? Is the authority of the apostles and prophets the only proof we can obtain of the divine paternity of Jesus and of man? No, indeed! At any rate Jesus Himself tells us of another kind of proof. It is the proof obtained from experience; the experience which comes to a man as the result of a life in harmony with the moral and spiritual commands of his own nature. Would you know then that Jesus is the son of God and that you, too, are God's children? Would you have assurance of the truth of the doctrine? Then there is but one method to be pursued and that is by living in accordance with

the commands of conscience and the laws of spiritual being. A man knows himself to be a sinner by yielding to the temptations of the flesh. He knows himself to be allied to the brutes by possessing and obeying brutish instincts. In like manner he knows himself to be an artist by cultivating the artistic faculty and producing works of art. He also knows himself to be an engineer by building bridges and boring tunnels and solving problems of construction. By the same process of obedience to the dictates of right and justice he discovers within himself a relationship to another order of being than that of fleshly appetite and material ambition. Let a man, therefore, but follow the behests of his conscience, let him refuse to hurt anyone by word or deed, let him decline to make money by dishonest means, let him be willing to sacrifice wealth or fame that he may retain his purity of heart, let him subordinate his material being to his intellectual and moral welfare, let him return good for evil and be loyal to the best he knows, let him do all these things and not simply distantly admire them, and he will recognize that he is indeed born of the spirit. Just as by the development of certain physical characteristics and hereditary traits he knows himself to be his earthly father's son, so by the evolution of spiritual quality and character he learns his sonship to God. Just as by strict conformity to the laws of research and the faithful pursuit of the scientific method he gathers an experience which assures him that he is a veritable son of science, so by loyalty to the laws of justice and charity he comes into possession of his spiritual inheritance and knows himself to be the child

of a spiritual father. By doing justly he learns the reality of justice, by loving service of his fellow-men he learns that there is a beneficent power in the universe which is also at work in his own heart. He learns his affiliation to it. He forgives his enemies, helps the erring, blesses those who have done wrong and in so doing recognizes the divine qualities that are contained in human nature and also knows himself to be the child of him who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. So does the experience which comes from obedience to spiritual laws confirm the doctrine. By living the life of a son of God man knows himself to be a son of God. Through loyalty to love and truth and righteousness he knows himself to be born of their spirit and an inheritor of their heavenly life.

Yes, he knows it not only of himself but of all men. Through the experience of what it is to have a spiritual father he discovers the spiritual parentage of all mankind. He also knows, as never before, the truth of the doctrine that Jesus is the son of God. This doctrine that he once accepted upon the authority of others he now by personal experience knows to be true. By doing the will of God himself he has perceived what sonship to God means and so has proof that Jesus is God's son. Jesus once said "Whosoever shall do the will of my father which is in heaven, the same is my brother." In like manner they who do the will of God recognize in Jesus a brother who is the true and loyal son of God. It is a recognition or a knowledge that comes by personal experience and is not to be ob-

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tained by any mere assent to ecclesiastical authority. We learn, for example, from competent persons that Professor X was a great mathematician and that Professor Y was a great Greek scholar, but if we happen to have no intimate and advanced understanding of these branches of study we cannot have any real knowledge of the scholarship and learning of these famous men. It is in fact only by becoming Greek scholars and mathematicians ourselves that we can obtain any vital appreciation of their worth. It is experience alone which can furnish us with the proofs of the declarations of authority. And so it is only by doing the will of God ourselves and becoming conscious through personal experience of what it is to be a child of God that we can know that Jesus is indeed God's loyal son. The humble artist looks up in reverent admiration at the work of a greater master and remembers with joy that he, too, is a painter. He remembers it with joy for it is only because of his own life as a painter that he can appreciate the genius of the master painter and know its exaltedness and wonder. So it is that we learn who Jesus is as well as the true character of his nature and work. By obedience to God's will; by living the life of the son of God ourselves we know the truth of the doctrine that Jesus is the son of God. Personal experience of the spiritual life gives proof of the doctrines and principles of that life. And so we perceive not only that doctrine is not the first word of the religious life but also that it is not the last word of that life. Life is both the experience out of which it is born and the experience by which it is proved true. "If any man will do his will he

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shall know of the doctrine whether it be of God or whether I speak of myself."

One other point of view deserves a visit before we bring our spiritual journey to an end; and from it we shall see afresh that doctrine is by no means the last word of the religious life. The point of view I refer to is the well-known experience that life is not merely the proof and test of doctrine but also the unceasing re-interpretation and development of doctrine. Life not only assures us of the truth of the doctrine but expands its meaning and enriches its content. One little window in our house is all that is needed to show us the glory of the sunset; and yet the countless sunsets that follow, sunsets seen in many different places and of every variety of sky and cloud and coloring, provide us with new and marvelous exhibitions of that glory and added insight into its significance and depth. So, likewise, does experience unfold the meaning and broaden the application of spiritual truth or doctrine. We have apprehended the truth or doctrine in a memorable moment of vital experience and in but one of its many forms of application. Then, with this truth in its possession, life moves on and by multiplying the applications of the truth and varying its forms discloses to us the wealth of its significance and the latitude of its reach. Here, again, take but a single illustration or example—the doctrine of the humanity of Jesus. Jesus is the son of man, the doctrine says, as well as the son of God. Indeed, it was as the son of man that he loved most to speak of himself. How shall we enter into the truth of the doctrine and obtain its meaning? What is it to know that Jesus was

indeed very man and to believe in his humanity? Can we get this knowledge from the scriptures alone or from the testimony of the fathers? No! such knowledge is only to be derived from the development of manhood or humanity in ourselves. It is only he who does its will and by so doing becomes more truly human and more perfectly a man who can enter into the truth of that glorious doctrine, the humanity of Jesus Christ. To the man of a low order of humanity the humanity of Jesus may mean little more than that he was born of a woman. To the theologian or man of theory it may signify but little else than that he was the possessor of a true human soul. But to the man who follows the behests of the noblest dictates of his nature and actually does their will, to him it is given to know the doctrine of the humanity of Jesus. Humanity, as it develops in our own lives, reveals and interprets the humanity of Christ. And this knowledge of humanity can only be acquired by the exercise of the will. No theory of humanity can give it to us. It is only he who does the will of this humanity who can properly know its doctrine. It is experience that interprets and unfolds the meaning of the law. Hence it is that by doing deeds of mercy and beneficence we find access to the beneficence of Him who went about doing good. It is by refusing to be tempted by the bauble of earthly power or position and by remaining true to our ethical ideal that we learn the dignity and courage of His spiritual manhood. It is by the exercise of charity and the service of the weak and fallen that we know the humanity of Him who came to seek and save the lost. Thus it is

that humanity as it develops the wealth of its resources in our own lives, interprets the humanity of Jesus. This humanity of His becomes more wonderful and glorious as our own humanity matures, until at last we see that the Son of Man by bringing humanity to perfection reveals the God who dwells within our flesh. "If any man will do his will he shall know of the doctrine whether it be of God or whether I speak of myself." Thus is it once again evident that doctrine is no more the last word of the religious life than it is the first word; for it is religious experience or life which provides not only the proof and test of doctrine but its unceasing re-interpretation and development.

And now that we have seen some of the vital relations which doctrine and experience sustain toward each other, two important consequences of willing to do the will of God inevitably follow. One of them is the feeling of certainty, trust and peace, and the other is the evolution of a real Christian life. And first there comes as a result of willing to do the will of God the feeling of certainty, trust and peace. Why is it that we smile at the philosophers who tell us that the world of sense is not a real world? Why is it that their arguments and lucubrations can never make us doubt the reality of nature? Simply for the reason that we live in a natural world; feel it, hear it, touch it, see it. Live, then, in the spiritual world and you will be equally sure of its reality. The certainty of this world cannot be obtained from external authority and the traditions of the elders. To rest your faith upon the inerrancy of Scripture, the judgments of the critics or the

priests is to build your spiritual house upon the shifting sands of human opinion and research. Will to do the will of Him, however, who is the spiritual law and light of our humanity: do justly, love mercy, walk humbly with thy God, and you will build your house on that sure rock of spiritual experience which neither rain nor wind nor flood can move or sweep away.

And the second result of willing to do the will of God proclaimed by conscience is the fruitage of a real Christian life. Now, as of old, theologians and ecclesiastics are apt to speak of Christianity as if it were primarily subscription to a creed. Many are the ministers of religion who loudly proclaim, "Thus saith Christ and the Apostles," very much as the ministers of Jesus' day announced, "Thus saith Moses and the Prophets." Unquestioning acceptance of these sayings is spoken of as faith, and those who yield such acceptance are called Christians. Very ready, too, are the people to adopt this view of Christianity and Christian faith; for it seems to leave them free to plunder foreign nations and violate the civil law in the interests of their pockets. In fact, so little has the willing of the will of God to do with much of our political and business life that prominent Christians have unblushingly announced them incompatible. To actually live the life that Jesus commanded and at the same time conduct a modern business or manage modern political affairs is declared to be impossible. Such men or many of them receive the Bible as the word of God, assent to the creeds and accept the miracles, but when it comes to willing the will of God

